

14
50

DIRECTIONS
FOR A
Devout and decent BEHAVIOUR
IN THE
PUBLIC WORSHIP OF GOD;

More particularly in the Use of the
COMMON PRAYER
Appointed by the
CHURCH OF ENGLAND.

ECCLES. V. 1.

Keep thy Foot when thou goest to the House of God; and be more ready to bear, than to give the Sacrifice of Fools; for they consider not that they do Evil.

I COR. XIV. 15.

I will pray with the Spirit, and I will pray with the Understanding also.

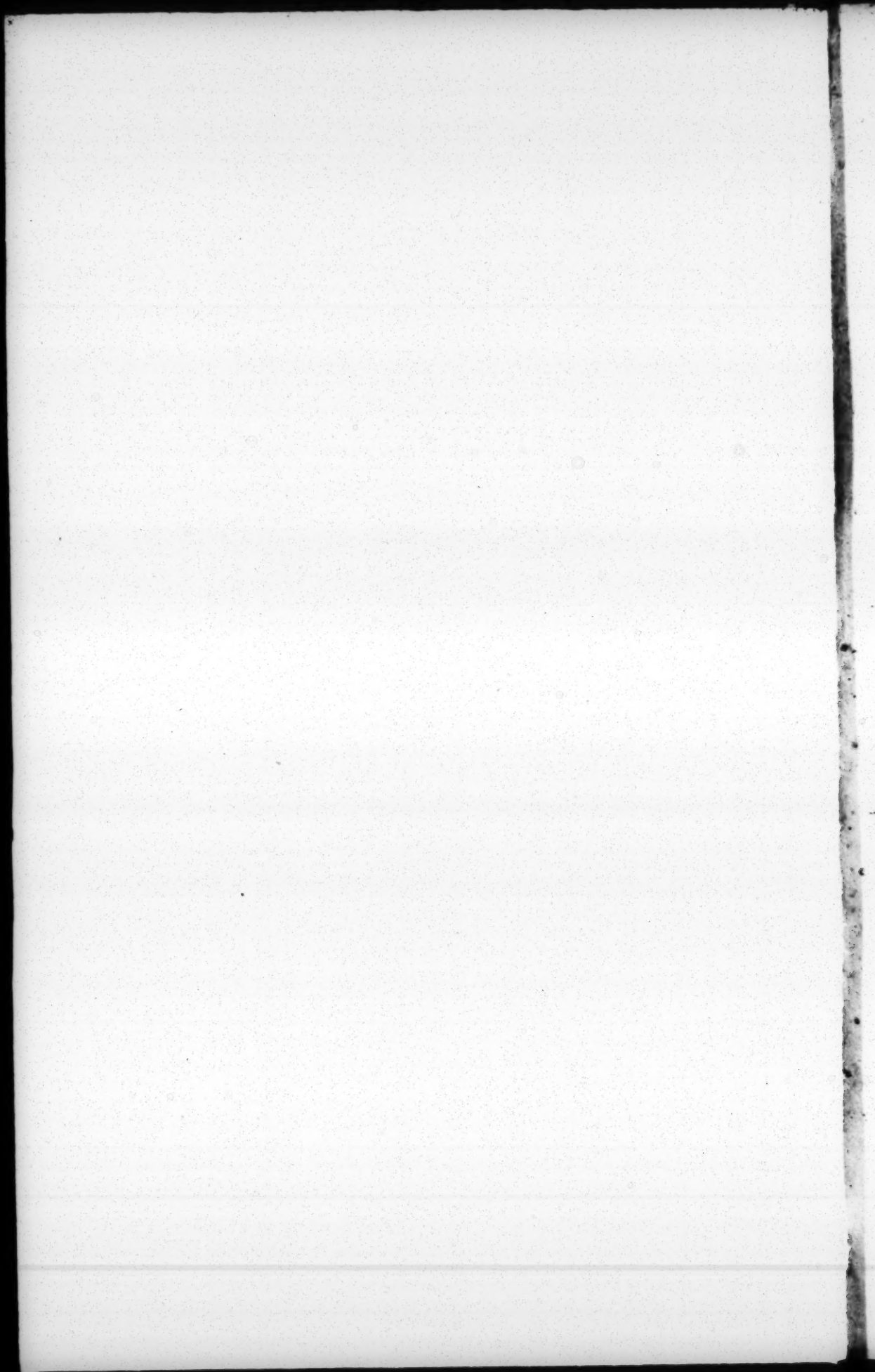
A NEW EDITION.

LONDON:

PRINTED FOR THE BOOKSELLERS, 1789.

[Price 1½d. or 10s. a Hundred.]

* * This Tract may be had to bind with Common-Prayer Books of different Sizes.



DIRECTIONS
FOR A
Devout and decent BEHAVIOUR
IN THE
PUBLIC WORSHIP OF GOD;

More particularly in the Use of the
COMMON PRAYER
Appointed by the
CHURCH OF ENGLAND.

ECCLES. V. 1.

Keep thy Foot when thou goest to the House of God; and be more ready to bear, than to give the Sacrifice of Fools; for they consider not that they do Evil.

1 COR. XIV. 15.

I will pray with the Spirit, and I will pray with the Understanding also.

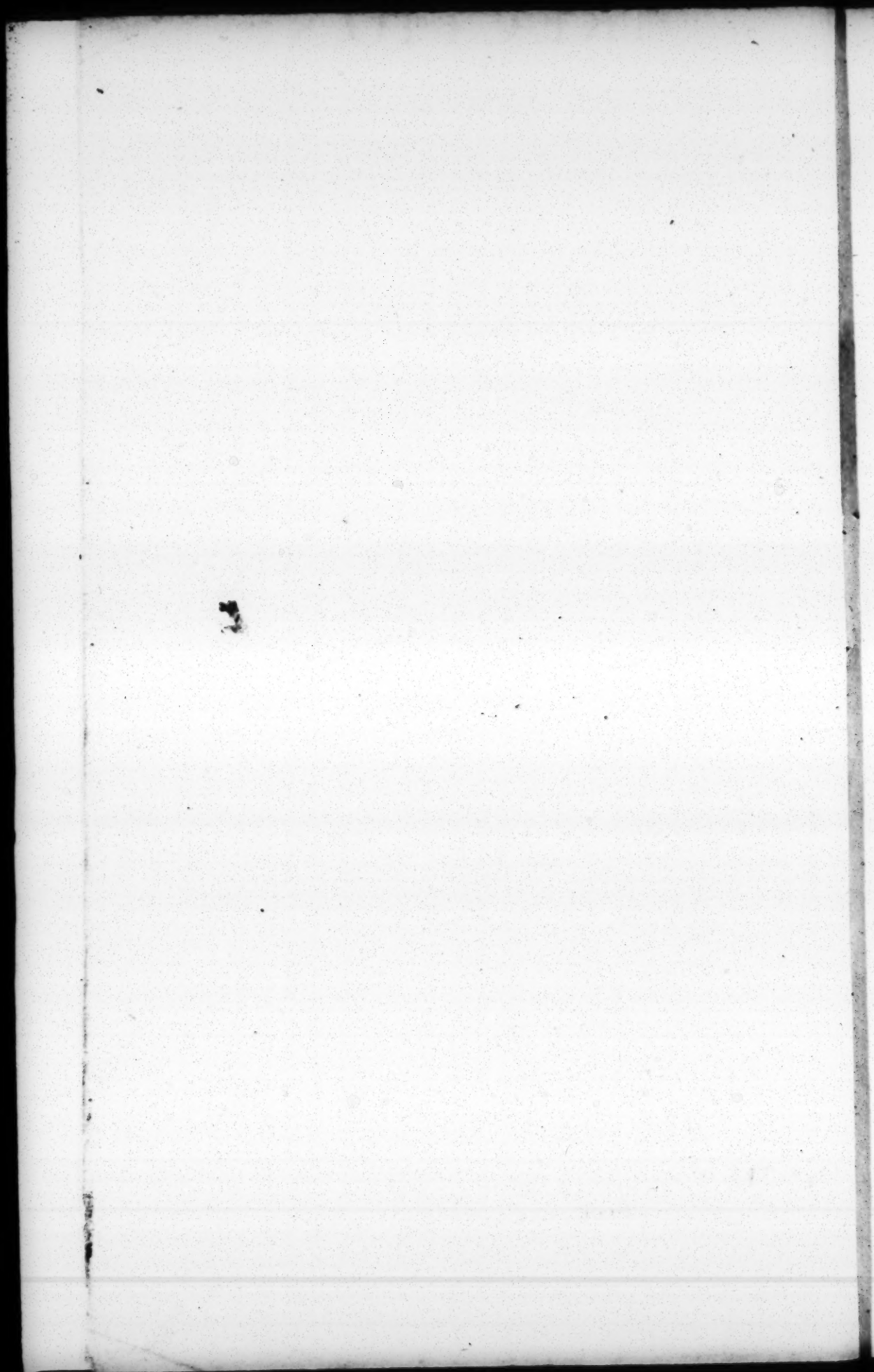
A NEW EDITION.

LONDON:

PRINTED FOR THE BOOKSELLERS, 1789.

[Price 1½d. or 10s. a Hundred.]

* * This Tract may be had to bind with Common-Prayer Books of different Sizes.



D I R E C T I O N S
F O R A
DEVOUT AND DECENT BEHAVIOUR
IN THE
PUBLIC WORSHIP OF GOD.

IT is grievous to consider how many Christians there are (if such as they deserve the name of Christians) who come not to church at all, or very seldom, to pay that public duty and worship to God, which our religion calls for, and the laws of our country enjoin. And even of those who do come, we find too many behaving themselves in such a careless manner, as if the worship of God was either not their business there, or not worth minding. Some sit all the time of prayers; or put themselves into such other lazy and irreverent postures, as shew sufficiently they have no sense of what they should be doing, nor any awe or reverence of the glorious Being they come to address. Others lay themselves to sleep, or trifle away their time in thinking of their worldly affairs. Others gaze and stare about upon the congregation, or keep talking and whispering with their neighbours; and this is especially observable while the Lessons are reading; as if the Holy Scriptures, though given by inspiration of God, were not always to be heard, marked, learned, and inwardly digested, that

so they may answer the ends for which they were written, and become *profitable for doctrine, for reproof for correction, for instruction in righteousness*; or, in one word, *good to the use of edifying*, 1 Tim. .iii. 16. With regard to such cold and careless worshippers we may apply to the church what Jacob said of Bethel; *Surely the Lord is in this place, and they know it not.* They do not consider that they are in the immediate presence of God, and that by such a behaviour they affront him to his face, while they should be devoutly attending to his word, or praying to him.

Others there are, who do indeed shew some inclination to mind the prayers, and all the rest of the service; but they do it with so much ignorance, distraction, or confusion, as discover that they do not rightly understand the difference between one part of the service and another; or consider, that some are prayers, some praises and thanksgivings, some public professions of the Christian Faith, and some no more than instructions, commands, or exhortations to the people. We often find them repeating after the minister what he alone should speak, and they should only hearken to. They are also apt, when they join in the prayers, to say them after him so loud, as must needs be troublesome, and disturb those that are near them. Now that such well-disposed persons may be taught how to order their devotions better; and to worship God not only with the spirit, but with understanding too, the following Directions are earnestly recommended to their consideration and practice.

First then, Have a conscientious regard to this advice of Solomon, (to whom God gave a *wise and understanding heart*) *Keep thy foot when thou goest to the house of God*; and so look to every step you take
in

in your approach to it, that you come into his more immediate presence with such contemplations, meditations, and reflections in your mind, as will lift up your soul unto Him, under an awful and just sense of his divine Majesty and perfections; and with that humble and contrite Spirit, which dependent creatures and miserable sinners ought to have. Remember that since God is a Spirit, your worship of him must be spiritual and reasonable, sincere and pure. It must flow from a divine and heavenly frame of mind. But yet as the whole man consists of body and soul together, you must glorify him in both; 1 Cor. vi. 20. and considering their natural union and sympathy, you must take such heed to every gesture and posture of your body, as that they may be such as will best express your humility, reverence, and earnestness, and keep up suitable thoughts and affections in your soul. Particularly, you will, I believe, hence think, that a kneeling posture is most proper; being that which Nature seems to dictate in solemn adorations and humble confessions, without this express call for it from the inspired Psalmist, *Psal. xcv. 6. O come, let us worship, and fall down, and kneel before the Lord our Maker.*

Secondly, If you are thus prepared to worship God in spirit and in truth, you will then be sure to go so early to his house, as to be there at the very beginning of the service: Since the same obligation lies upon you to attend every part of his public worship, as to come to church at all. For if you miss the beginning of it, you lose the opportunity of confessing your sins, and the comfort of hearing your pardon declared and pronounced to you thereupon. Besides that, by coming late, you disturb the congregation to make way for you. Take

care also not to leave the church, without great necessity, till after the minister has given the blessing that concludes the whole service; for if you go out before, you will seem to despise the blessing; and if you do so, you cannot expect the grace and peace of God should go along with you. But,

Thirdly, Having, as soon as you can, gotten a convenient opportunity after your entrance into the church, fall down upon your knees in private prayer to God, for the assistance of his Spirit in those solemn duties of religion you come to perform. You will behave as in his sight; you will look upon him as observing what you think, as well as what you say and do: And take care all the while you are at church, that the inward dispositions of your soul, and the outward demeanour of your body, be such as becometh not only the holiness and worship of his house, but his more immediate presence.

In prayer, you will fix your thoughts wholly upon God, who alone heareth prayer; you will disengage your mind from all worldly concerns; you will keep your eyes from wandering, and your lips from disturbing others in their devotions.

In thanksgiving, imprint upon your heart a just and lively sense of God's goodness and loving-kindness to yourself and to all men; since you will then *feel how joyful and pleasant a thing it is to be thankful*, Psalm cxlvii. 1.

In *hearing of God's word*, (whether it be read or preached) be not only attentive to it, but inwardly digest it, by applying to your own conscience its general admonitions, reproofs, or exhortations; and by treasuring up in your memory its precepts and examples, its promises and threatenings, for the constant and right ordering of your conversation.

In

In singing psalms, let your understanding and spirit direct and govern the melody of your voice, that so your heart may be no less filled with grace, than your tongue with joy *. And,

Lastly, In receiving the Sacrament of the Lord's Supper, remember always the exceeding great love of our Master and only Saviour in dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us. For you will then at all times draw near to receive it with faith, with a penitent and obedient heart, in love and charity with all mankind, and with a determined resolution to forsake those sins which brought him even to the death upon the cross; which will likewise engage you to serve him in true holiness and righteousness all the days of your life.

But besides these general directions for the public worship of God, there are others, which particularly concern a devout and proper use of the Book of Common Prayer, appointed by the Church of England; and which will require your immediate attention to the nature and order of every part in that service.

Now the first thing done by the minister, is to read some sentences out of the Holy Scriptures. Hearken diligently to these; *The Sentences.* and consider them as spoken by the inspiration or command of God himself at first, and now repeated by his Minister, to put you in mind of something which he would have you believe or do. For they are all such sentences

* See a Tract intitled, *The Devout Psalmist*, price twopence-halfpenny, printed for J. F. and C. Rivington, No. 62. St. Paul's Church-yard.

as not only bring our sins against him to our remembrance, but also his promises of pardon and forgiveness if we do repent; that so we may worship him with that reverence and godly fear, which becomes those who are sensible of their own sinfulness and unworthiness to approach his divine Majesty; and likewise with that faith and humble confidence which becomes those, who believe that upon our repentance he will pardon and accept us, according to his promises.

Then follows a solemn exhortation. Now while this is reading (which is the minister's part alone, and not to be repeated after him by the congregation) take particular notice of every word and expression in it, as contrived on purpose to prepare you for the worship of God, by possessing your minds with a due sense of his especial presence, and of the great end of your coming before him at this time; which will no doubt compose your thoughts for that part of the service which follows next: I mean, an humble confession of your sins.

But here, while you are confessing to God with your mouth, and repeating sentence by sentence after the minister, be sure to do the same in your heart; calling to mind as many as you can of those particular sins which you have been guilty of; either by *doing what you ought not to do, or not doing what you ought*; so as to be heartily sorry for them, and stedfastly to resolve against them for the time to come; imploring his mercy in the pardon of them, and his grace, that from henceforward you may entirely forsake them, and bring forth the fruits of an unfeigned repentance.

The

The confession ended, and you continuing upon your knees, the minister stands up, and in the name of God declares and pronounces pardon and forgiveness to all that truly repent, and unfeignedly believe his holy Gospel. But while the absolution is thus pronouncing, you are to hearken to it with perfect silence, not reading or repeating it along with the minister, as many ignorant or unthinking people do; for it is the minister's duty alone to make this declaration by authority from God; and in his name as his ambassador. However, every particular person there present, ought humbly and thankfully to apply it to himself, so far as to be fully persuaded in his own mind, that if his conscience tells him, that after an unfeigned and unshaken belief in Christ, he doth really and heartily repent, he will be discharged and absolved from all the sins he had before committed, as certainly as if God himself had declared it with his own mouth, since his minister has done it in his name, and by his power.

The Absolution.

What follows is the Lord's Prayer, in which the whole congregation joins: For looking upon ourselves as thus absolved from our sins, through a faith that worketh true repentance; we, as reconciled unto God through his Son, may have such boldness and access to the throne of Divine Grace, as by the Spirit of Adoption to cry out, *Abba, Father*, Rom. viii. 15. in the very form he taught us to pray, saying, *Our Father which art in heaven, &c.*

The Lord's Prayer.

This done, we are to lift up our hearts to God in this petition of his minister for his grace, *O Lord, open thou our lips;* to which, the answer is, what it ought to be, from the people, *And*

Preparation for praising God.

our mouth shall shew forth thy praise. Thus the minister again, *O God make speed to save us; the people, O Lord, make haste to help us.* Then immediately standing up, we put ourselves into a posture of giving praise to the one, living, and true God; the King of kings, and Lord of lords. For which purpose the minister first says, *Glory be to the Father, &c.* the people to shew their consent, answer, *As it was in the beginning, &c.* The minister calling again upon the people, *Praise ye the Lord;* and the people answering, *The Lord's name*

be praised: We go on accordingly to *The Psalms* praise him, by saying or singing the *and Hymns.* ninety-fifth psalm, and then the psalms appointed for the day. After every one of which (to testify that it is the same Divine Being, Three Persons and One God, in honour of whom these psalms were composed, and made use of in the Jewish church; and who is still praised and worshipped by them in the Christian church) we repeat that incomparable hymn, *Glory be to the Father, &c.* Now while you, together with the minister, are repeating these psalms, and this, or the other hymns that are used in different places of the service, to the honour and glory of God; observe the minister's part as well as your own, and lift up your hearts together with your voices, in acknowledging, magnifying, and praising the infinite wisdom, and power, and goodness, and glory of the most high God in all his works, the wonders that he has done, and still does, for the children of men, and for yourself among the rest. And in doing this you stand up; not only to signify, but to forward the lifting up of your mind at the same time. For as on the one hand, if our souls be really lifted up to contemplate

contemplate and praise God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man; so on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above in praising God now, as we hope to do hereafter in their blessed company for evermore.

When God's word is reading in either of the chapters, whether of the Old or New Testament, receive it not as the word *The Scriptures* of men, but as it is in truth, the *tures read.* Word of God, *which effectually worketh in them that believe,* 1 Thess. ii. 13. And therefore hearken to it with the same attention, reverence, and faith as you would have done, if you had stood by Mount Sinai, when God proclaimed the Law, or by our Saviour's side, when he published the Gospel. But remember also that you hear in order to practise; *and be ye doers of the word, not hearers only, deceiving your own selves,* James i. 22. Observe in those parts of scripture that are read to you, what duties he there requires you to perform; what doctrines he there teaches you; and be sure that when you go home, you think of them and live accordingly.

As soon as the First Lesson is read, and again after the Second we renew our devout praises to God in certain hymns appointed for that purpose. *Hymns after the Lessons.* And then with one heart and voice we all repeat the Apostle's Creed, or that of St. *The Creed.* Athanasius, upon the days our church

has ordered it, to signify and declare our assent to and firm belief of the whole scriptures, but especially of the gospel of Christ. Many ignorant people seem to take the creed to be a prayer, and repeat it as such; which is a very gross mistake. It is not a prayer, but only a solemn acknowledgement and profession of our faith, or what we do believe as Christians. And by repeating it here, we do in the face of the congregation profess ourselves to continue in the number of Christ's disciples; and that as we were at first baptized, so we still believe in the name of the Father, Son, and Holy Ghost, One God, blessed for ever. And this also we do standing, to signify our readiness to defend this faith to the utmost of our power, against all opposition whatsoever. Be sure, therefore, that you really believe every article as you pronounce it, that you be not found dissemblers and hypocrites in the sight of God: And when you stand up to repeat the Creed, let it be your serious purpose to continue in that good profession, and to stand by it, and *hold it fast without wavering*, Heb. x. 23. under all persecution, if you shall be called at any time to suffer for it.

The next thing we do, is to make known our wants, and present our petitions unto
The Prayers God. But seeing that neither mi-
or Collects. nister nor people can possibly do it a-
 aright, without the grace and assist-
Preparation ance of God himself; the minister
thereto. first prays for his special presence
 with the people, saying, *The Lord*
be with you; and they put up the same petition
 for the minister, answering him, *And with thy*
Spirit. Upon which they all immediately adore
 him, and beg for mercy from each person of the
 blessed

bleſſed Trinity, ſaying, *Lord have mercy upon us; Chriſt have mercy upon us; Lord have mercy upon us.* And having again addreſſed ourſelves to God in that moſt perfect form which Chriſt himſelf hath taught us, the Lord's Prayer, the miniſter and people by turns lift up their hearts to God in ſome ſhort and devout ejaculations; ſtriving as it were to outvie each *Short Ejaculation* in prevailing with the Almighty to pour down his bleſſings *or Petitions* upon us. Then in an humble and ſolemn manner we join together *Joint Prayers* in petitioning the divine Majeſty for *or Collects*. his grace and favour, his defence and protection, his mercy and bleſſings, for ourſelves, for the king, for the royal family, for the church, and for all mankind. This we ordinarily do in the collects appointed for that purpoſe; but upon Wednesday, Friday, and the Lord's day morning, we do it in the Litany; *The Litany*. and in ſuch a Litany as comprehends all and every thing that we need or deſire of Almighty God, either for ourſelves or others.

While theſe prayers are reading, we ought devoutly to continue upon our knees; not ſitting, or in any other ſlothful *Reverence and* poſture, as too many profanely and *Devotion in* irreverently do. See therefore, that *theſe Prayers*. as you come to church to pray to God, you do it in that awful, lowly, and ſolemn manner which becomes creatures, when you ſpeak to your great and Almighty Creator. And although you ought not to repeat the prayers aloud, to the diſturbance of other people, yet you muſt repeat them in your hearts; your minds accompanying the miniſter from one prayer to another, and

and from one part of each prayer to the other, all along with affections suitable to the matter sounding in your ears; humbly adoring and admiring God, according to the names, properties, and works, which were attributed to him, at the beginning of each prayer; earnestly desiring the good things which were asked of him in the body of it, for yourselves or others; and stedfastly believing in the merits and intercession of Jesus Christ for your obtaining of them, when he is named, as he is at the end of every prayer except that of St. Chrysostom, because that is directed immediately to Christ himself. At the conclusion of every collect also you are to testify your sincere joining in it; and your earnest desire of a share in the blessings prayed for, by a solem *Amen*;

Amen. which signifies, *So be it*; or, *Thus I heartily pray God it may be.* But in the Litany the like assent is signified by the answers which the people are directed to make in *Answers in* their proper places; as, *Good Lord, the Litany. deliver us*; that is, from all those sins, or other evils, which the minister has just before mentioned. *We beseech thee to hear us, good Lord*; that is, to grant those blessings which the minister has just now recommended to our desires. By these we do expressly, and more at large, make the several petitions recited before by the minister, our own petitions and requests to God.

And having thus in the Collects or Litany, prayed for all necessary blessings for ourselves
The general and others, it is but fit we should
Thanksgiv- praise him also for those mercies we
ing. have already received; and give thanks
 not only in behalf of ourselves, but
 according to the Apostle's direction, for all
 mankind;

mankind; which we do towards the end of the service in the general thanksgiving. Here, if we have any special or particular mercy to bless God for, upon our own account, let us gratefully remember it, and secretly in our hearts return our praises for it, when we come to that passage, *Thy goodness and loving kindness, to us and to all men.* But let us stir up ourselves to the utmost fervency that is possible, when we praise him for his *inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory.* For as these are the greatest blessings he could bestow upon us, the thankful acknowledgment of them is one of the chief ends of our coming together thus in Christian assemblies. And let us not only heartily pray, but sincerely resolve and endeavour to shew our sense of these, as of all God's other mercies, by our holy and obedient lives.

After this general thanksgiving, we have the prayer of St. Chrysostom; and then the minister alone concludes with, *The Concluding Grace of our Lord Jesus Christ, &c. Prayer.* In which prayer is comprehended all we have desired, or can desire, to make us completely happy both now and for ever. And with this our common daily service ends.

But upon Sundays and Holidays, we proceed to the Communion Service; to that part of it at least which our church enjoins *The Communion Service.* to be used on such days, though there be no actual communion.

Now in the prayers here, the same temper and devotion are to govern us, as in those before put up; the same reverence and attention when the Epistles and Gospels are read, as when the other scriptures

(the

(the first and second lessons) are; the same faith; and holy zeal and courage, when the Nicene Creed is repeated, as when the Apostles or the Athanasian Creed is so. But what is most parti-

cular in this service is, that the
Ten Command- Ten Commandments are solemn-
ments. ly read by the minister; and to

express the greater authority, as pronouncing them in the name of God, he does it standing. The congregation in the mean time is to continue kneeling; not that the Commandments are a prayer, (as some weak people fancy them to be; nor are they to be repeated after the minister, as many ignorantly do) but because it is with a peculiar reverence that we ought to hear this awful declaration and summary of God's will, and of our duty, in the very words of God himself; and because that at the end of each Commandment, our Church has piously directed us to beg the mercy of God, in pardoning what we have been guilty of against the rule of that Commandment, and his grace to keep it better for the future, in these words, *Lord have mercy upon us, and incline our hearts to keep this law*; which being a prayer, ought to be humbly offered upon our knees. Be very serious therefore when the Commandments are read; and think, as the minister goes along in every one of them, whether you have not offended God, by thought, word, or deed, in something contrary to that Commandment, (for *in many things we all offend*, as the Apostle tells us, James iii. 2.) And accordingly when you join with the rest of the congregation in that short prayer which follows each, beg pardon of God with a deep and true repentance; and whether your conscience accuse you or not, be serious and
in

in earnest when you beg of God to incline your heart to keep that article of his law, and to write the whole upon it more effectually.

This part of the service concludes with a Blessing (to be pronounced by the minister alone, and not to be *The Blessing at the repeated after him*), which is in *End of the Communion Service*. these words: *The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.*

After the blessing, it may be fit to continue still for some time upon your knees, humbly beseeching Almighty God to pardon what he has seen amiss in you since you came into his presence; and graciously to hear the prayers and to accept of the praises, which you have now offered up to him, through the merits of Jesus Christ, our only Mediator and Advocate.

A PRAYER at our first Entrance into the Church.

LORD, I am now in thy house; assist, I pray thee, and accept of my services. Enable me, and all who shall this day meet in thy name, to worship thee in spirit and in truth.

Let thy Holy Spirit help our infirmities, and dispose our hearts to seriousness, attention and devotion: and grant, that we may improve this opportunity, to the honour of thy holy name, and the benefit of our souls, through Jesus Christ our Lord. *Amen.*

A PRAYER

A P R A Y E R at Church, after the Service is ended.

BLESSED be thy name, O Lord, for this opportunity of attending thee in thy house and service.

Grant that I, and all that profess thy name, may be doers of thy word, and not hearers only. Pardon our wanderings and imperfections; and accept both us and our services, through our only Mediator Jesus Christ. *Amen.*

In order to assist pious Christians in their religious exercises of Private Devotion, where other helps may be wanting; it has been thought convenient to add the two following Tables.—
The *first*, of the Collects in the Book of Common Prayer, as they may suit the general or particular circumstances of Christians---The *other* of the Book of Psalms, which abounds with a variety of divine thoughts, holy ejaculations, and religious meditations for prayers, praises, and thanksgivings.

An Alphabetical Table of the Weekly Collects in the Book of Common Prayer, reduced under proper Heads.

AFFLICTION.

PRAYERS for Deliverance from, and Support under Afflictions. Collects for the third Sunday after the Epiphany, eighth after Trinity, and fifth Sunday in Lent.

ANGELS.

ANGELS.

A Prayer for the Guardianship of Angels. Collect for St. Michael.

CHARITY. See LOVE.

CHASTITY.

A Prayer for Chastity. Collect for the first Sunday in Lent.

CHRIST.

A Prayer for the Imitation of Christ. Collects for the Sunday next before Easter, and the second Sunday after Easter.

For the benefit of Christ's death. Collect for the Annunciation.

CHURCH.

Prayers for the Universal Church. Collects for the fifth Sunday after Epiphany, the third Sunday after Easter, St. John the Evangelist, and the two first Collects for Good-Friday.

For the Unity of the Church. Collect for St. Simon and Jude.

For the Peace of the Church. Collects for the fifth, sixteenth, and twenty-second Sundays after Trinity.

COMFORT.

A Prayer for Spiritual Comfort. Collect for the Sunday after the Ascension.

CONTRITION.

A Prayer for Contrition. Collect for Ash-Wednesday.

COVETOUSNESS.

A Prayer against Covetousness. Collect for St. Matthew's day.

COURAGE.

A Prayer for Christian Courage. Collect for St. John Baptist.

ENEMIES.

A Prayer for Deliverance from Enemies. Collect for the third Sunday in Lent. Ex-

EXAMPLE.

Prayers that we may follow the Example of Christ. Collects for the Sunday next before Easter, and the second Sunday after Easter.

FAITH.

Prayers for a right and firm Faith. Collects for Trinity Sunday, St. Thomas, and St. Mark.

For Faith, Hope, and Charity. Collect for the fourteenth Sunday after Trinity.

GRACE.

Prayers for Grace and Assistance in our Christian Course. Collects for the fourth Sunday in Advent, second in Lent, Easter-day, third Sunday after Easter, and the first, seventh, and thirteenth after Trinity.

HEAVEN.

A Prayer for Heavenly Desires. Collect for Ascension-day.

For Admittance to the Enjoyment of God in Heaven. Collects for the Epiphany, the sixth Sunday after Epiphany, and the Sunday after Ascension.

HUMILITY.

A Prayer for Humility and Patience. Collect for the Sunday before Easter.

ILLUMINATION.

Prayers for Illumination, or a right Judgment in all Things. Collects for Whitsunday, first Sunday after Epiphany, and the ninth after Trinity.

JUDGMENTS.

Prayers for Deliverance from Judgments. Collects for *Septuagesima*, *Sexagesima*, and the fourth Sunday in Lent.

LOVE.

Prayers for the Love of God and his Laws. Collects for the fourth Sunday after Easter, and the sixth, seventh, and fourteenth, after Trinity.

For Love and Charity. Collect for *Quinquagesima* Sunday.

MINI-

MINISTERS.

A Prayer for the fitness of Ministers. Collect for St. Matthias.

That they may be diligent. Collect for St. Peter's-day.

That their Labours may be successful. Collect for the third Sunday in Advent.

MORTIFICATION.

Prayers for Mortification. Collects for Circumcision and Easter-eve.

OBEDIENCE.

Prayers that we may obey, and follow the Doctrine of the Apostles. Collects for the Conversion of St. Paul and John Baptist. See *Good Works*.

PRAYERS.

For the Acceptance of our Prayers. Collect for the tenth Sunday after Trinity.

PROVIDENCE.

Prayers for Protection by God's Providence. Collects for the second, third, fourth, and twentieth Sundays after Trinity.

PURITY.

A Prayer for Purity of Heart. Collect for the Purification.

REGENERATION.

A Prayer for it. Collect for Christmas-day.

RELIGION.

A Prayer that we may be truly Religious. Collect for the seventh Sunday after Trinity.

SAINTS.

Prayers for the Imitation of them. Collects for Innocents'-day, St. Stephen, St. Philip, St. James, St. John Baptist, and All-Saints.

SCRIPTURE.

A Prayer before reading the Scripture. Collect for the second Sunday in Advent.

SIN.

SIN.

Prayers for Conversion from Sin. Collects for the first Sunday in Advent, the first Sunday after Easter, St. Andrew, St. James, and St. Matthew.

For Pardon of Sin. Collects for the twelfth, twenty-first, and twenty-fourth Sundays after Trinity.

SINCERITY.

A Prayer for it. Collect for the third Sunday after Easter.

HOLY SPIRIT.

Prayers for the Direction of the Holy Spirit. Collects for the nineteenth Sunday after Trinity, and fifth after Easter.

TEMPTATIONS.

Prayers for Deliverance from, and Support under Temptations. Collects for the fourth Sunday after Epiphany, and the second in Lent.

THOUGHTS.

A Prayer against evil Thoughts. Collect for the fifth Sunday after Easter.

UNBELIEVERS.

A Prayer for Jews, Turks, Infidels, and Heretics. The third Collect for Good-Friday.

GOOD WORKS.

Prayers for fruitfulness in Good Works. Collects for the fifth Sunday after Easter, and the first, ninth, eleventh, thirteenth, seventeenth, and twenty-first Sundays after Trinity.

A short Account of the Occasion and Design of the Psalms of David; which may serve in the private Use of that divine Book, as an Help to find out such Psalms as may suit the general or particular Circumstances of Christians.

C
t) **M**OST of the psalms are prayers, composed when David, or some other prophetic author,

thor, was exposed to great danger or affliction; and therefore flies to God as his only help in time of need, implores his mercy, the pardon of sins, or deliverance from dangers and afflictions. Many are psalms of thanksgivings for mercies received; some are designed to display the attributes and perfections of God, while others convey to us the most useful, moral instructions: Lastly, some of the psalms are prophetical, and some few historical.

PRAYERS.

I. Prayers for pardon of sin. Psalm 6. 25. 38. 51. 130.

II. Prayers composed when the Psalmist was deprived of an opportunity of the public exercise of religion. Psalm 42. 43. 63. 84.

III. Prayers wherein the Psalmist seems extremely dejected, though not totally deprived of consolation under his afflictions. Psalm 13. 22. 69. 77. 88. 143.

IV. Prayers wherein the Psalmist asketh help of God, in consideration of his own integrity, and the uprightness of his cause. Psalm 7. 17. 26. 35.

V. Prayers expressing the firmest trust and confidence in God under afflictions. Psalm 3. 16. 27. 31. 54. 56. 57. 61. 62. 71. 86.

VI. Prayers composed when the people of God were under affliction or persecution. Psalm 44. 60. 74. 79. 80. 83. 89. 94. 102. 123. 137.

VII. The following are likewise prayers in time of trouble and affliction. Psalm 4. 5. 11. 28. 41. 55. 59. 64. 70. 109. 120. 140. 141. 142.

VIII. Prayers of intercession. Psalm 20. 67. 122. 132. 144.

PSALMS

PSALMS of THANKSGIVING.

I. Thanksgivings for mercies vouchsafed to particular persons. Psalm 9. 18. 21. 30. 34. 40. 75. 103. 108. 116. 118. 138. 144.

II. Thanksgivings for mercies vouchsafed to the Israelites in general. Psalm 46. 48. 65. 66. 68. 76. 81. 85. 98. 105. 124. 126. 129. 135. 136. 149.

PSALMS of PRAISE and ADORATION, displaying the ATTRIBUTES of GOD.

I. General acknowledgements of God's goodness and mercy, and particularly his care and protection of good men. Psalm 23. 34. 36. 91. 100. 103. 107. 121. 145. 146.

II. Psalms displaying the power, majesty, glory, and other attributes of the Divine Being. Psalm 8. 19. 24. 29. 33. 47. 50. 65. 66. 76. 77. 93. 95. 96. 97. 99. 104. 111. 113. 114. 115. 134. 139. 147. 148. 150.

INSTRUCTIVE PSALMS.

I. The different characters of good and bad men: The happiness of the one, and the miseries of the other are represented in the following Psalms;

I. 5. 7. 9. 10. 11. 12. 14. 15. 17. 24. 25. 32. 34. 36. 37. 50. 52. 53. 58. 73. 75. 84. 91. 92. 94. 112. 119. 121. 125. 127. 128. 133.

II. The excellence of God's law. Psalm 19. 119.

III. The vanity of human life. Psalm 39. 49. 90.

IV. Advice to magistrates. Psalm 82. 101.

V. The virtue of humility. Psalm 131.

PROPHETICAL PSALMS.

Psalm 2. 16. 22. 40. 45. 68. 72. 87. 110. 118.

HISTORICAL PSALMS.

Psalm 78. 105. 106.

F I N I S.

ar-
75.

the
68.
49.

ing

od-
ro-
oo.

ory,
n-8.
96.
47.

bad
eries
lms;
34.
94.

119.
. 90.

118.